

N<sup>o</sup> 3. 85  
Γαλατῶν Παλίψυχ<sup>ο</sup>

OR

# Seasonable Advice

IN

# Trying Times:

DELIVERED

In a Sermon Preached at *Little-Wa-  
kering in Essex, Wednesday the 22<sup>th</sup>. of  
December*, Being the Fast appoint-  
ed for the farther discovery of  
the *Popish-P L O T*.

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By *JOHN FULLER M. A.*

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*Discite Justitiam moniti, nec temnite Divos.*

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LONDON,

Printed for the Author, By *John Gain*, Living in *Merchant-  
Taylers Rents*, at the Lower End of  
*Moor-Lane*, 1681.



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[ 13 ]  
TO HIS

*Deservedly Honoured Friend,*  
**GEORGE ASSER,**  
of BARLING in ESSEX.  
Gentleman.

Dear Sir,



*Some Men admire what Jacob meant by so small a Present to so great a Person as Joseph was then in Ægypt, a little Balm and a little Honey, Nuts and Almonds, &c. But the Text clears all, Gen. 43. 11. They were the Best Fruits of the Land. I shall likewise be condemned for making so mean a Return to so mighty Obligations I lye under; My Excuse is, It is the best my present Con-*  

*A 2**dition*

*dition is capable of. Here I freely confess, it was not the Importunity of any, wrested this small Treatise from me ; Nor was it an Itch to be in Print. I understand well enough the Humors of a Censorious Age, that every Innocent Discourse must run the Gantelope therein, and receive a Lash from all Dissenting Parties : But I hoped it might do good to some, for whom I ought to have a Real kindness : However, hereby I shall take occasion to declare to the World my resentment of your great Civilities. And he that bath an Hand to receive, and not a Tongue to return Thanks, deserves for the future to be both Lame and Dumb ; which Punishment, that it may not light on me, Accept this acknowledgment of your many Favours bestowed on,*

Your devoted

Friend & Servant,

JOHN FULLER.

## A C T S 5. V. 38.

*For if this Council, or this Work be of Men, it will  
come to nought.*



**I**N this Chapter we have the Speech of a learned Jew, his Name *Gama-liel*, his Profession a *Pharisee*, his Degree a Doctor of Law, his Dignity had in Reputation amongst all the People. We have him pleading freely without a Fee for poor Clients, the persecuted Disciples. The Drift and Purport of his Speech is to perswade that the Disciples might not be so suddenly and severely proceeded against, but for a time respited and reprieved, to see what would become of their Persons and Preaching. This he enforceth by a double Instance of *Theudas* and *Judas*, two famous Impostors, who in former times, like rowling Snowballs, had gathered much People together; but melting at last, brought both themselves and Followers to confusion. Hence he rationally inferreth, That if this Doctrine of the Disciples were only of humane invention, it would sink of it self, and save them the pains to oppose it; if it were of Men it were needless, if of God, impossible to resist it.

Oh! It is excellent to be familiarly acquainted with the memorable Accidents of former Ages. You that desire to be wise, keep a Court of Records in your own Bosoms:  
fil.

file up all remarkable Passages in your Breasts, that remembering things past, and comparing them with things present, you may probably conjecture of things to come. Then shall the Destructions of others prove Instructions to you : the Shipwracks of others shall be Sea-marks to you, and the purchase of Wit, which others have dearly bought with their Wo, you shall both get *gratis* and peaceably possess. For thus Gamaliel by quoting of former Presidents, and observing ancient Accidents in *Theudas* and *Judas*; doth judicially collect, and disinitively conclude, That all wicked projects, though like Comets they blaze for a season, will fade of themselves. *For if this Council, or this Work be of Men, &c.*

Observe in the Text { 1. a Supposition. *If this Council or (Work be of Men,*  
2. a Position. *It will come to nought.*

But before we go further, methinks I hear some hacking and hewing at the Root of my Text with this sharp *Objection*.

Objection. I.

*Why ( may some say ) What was Gamaliel to us ? are we bound to believe him, or does his Advices and Instructions concern and conclude us ? Gamaliel at the best, he was but a learned Jew, having but a twilight of Knowledge, and if we cast up the total Sum of his Religion, it can amount to no more than Agrippa's half a Christian. Besides, by Profession, he was a Pharisee, and this may justly render his Council suspected. What Christian had not rather fast, than feed on the Bread of the Pharisees, for fear some of their Leavens should be in it ? We therefore are not bound to hear what is spoken, or to believe what we hear from the mouth of Gamaliel.*

*Answer*

## Answer.

I answer, if the Doctrine of *Gamaliel* did any way border, entrench, or confine on *Pharisaical* Principles, we might justly be jealous thereof : But seeing no such matter, let us not refuse to receive a precious Pearl, though from the hand of the blackest Negro. Yea, let none think scorn to be taught by *Gamaliel's* mouth, at whose Feet *St. Paul* was brought up : and if any will not believe my Text for *Gamaliel's*, let them believe it for God's Sake. The *Lacedæmonians* had a Law, that if a wicked man in the Senate chanced to give good Counsel, he was presently to stand by, and a good Senator was to rise up and speak the same words, that so the Counsel might be the better relished, coming from a grateful Person. Grant *Gamaliel* to be as bad a man as Malice can suppose him, yet seeing Gods Spirit hath been pleased to record his Speech, with which Reason and Religion do concur, take it now as coming from God, and hearken to him, that he may hearken to you.

## Objection II.

But it may be further objected, *That he that reads the justness of a Cause, by the joyfulness of the Event, holds the wrong end of the Book upwards.* Careat Successibus opto, quisquis ab eventu facta notanda putat. Have we not often seen Piety and Prosperity at such terms of distance, that they could not harbour under the same Roof. Disce puer virtutem ex me verumque laborem, fortunam ex aliis. Wherefore this Doctrine, to measure the goodness of a Cause by the Success, is often false, always uncertain, at the best but dangerous, good only to  
puff



*puff up the hearts of prosperous Sinners with pride, and to break the Souls of sorrowfull Saints with drooping dispair.*

*Solution.*

We must spend some time in clearing the Text from the Ambushment of this Objection, for the better effecting whereof we will lay down these three Propositions.

*Prop. 1.* Wicked men may, and often do thrive in their wicked Designs for a time. Hereof the reason in nature is this, because, though they bring a bad Cause, they are the best Sollicitors, sparing neither care nor cost, nor price nor pains to accomplish their wicked desires. Their craft Title they will fodder up with their own Industry : and to their lame Cause which lacks Legs, they will give Wings by their daily diligence. They watch for all tides, and wait for all times, and work by all meanes, and sail by all winds ; each golden opportunity they cunningly court, and greedily catch, and carefully keep, and thriftyly use : In a word, *they are wiser in their generation than the Children of Light*, Luk. 16. 8. And the reason in Religion why wicked men often prosper in bad projects, is, because God in his Justice suffers them to battle therein, that they may be the fatter Sacrifice for his divine vengeance, lifting them up to cast them down, swelling so great with their good success, they break with the Tympany of their own pride and presumption.

*Prop. 2.* Gods Servants in good designs have sometimes for a time been unsuccessful, witness the *Israelites*, Judges 20. 21. Who asking Counsel of God, and going to War by his Command, were notwithstanding twice grievously beaten by the *Benjamites*. And the true reason hereof is this, because, though the Cause may be good, yet the best  
of



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of men who seek to advance that Cause are sinful, and God justly may, and often doth punish their Sins with ill success. Besides, hereby he doth try and prove the patience of his Servants, whether under hope, above hope, they will rely on his protection in the midst of all extremities.

*Prop. 3.* Though slowly, yet surely, though late, yet at last good designs shall be blest, and bad designs finally confounded. The true reason hereof is founded in Gods justice, to whom it is essential to reward piety, and punish profaneness. So then though bad designs may bait at success, they shall lodge at confusion. But if any man ask me when this shall be done, I answer with our Saviour to his Disciples, *Acts 1. 7.* *It is not for you to know the times or seasons which the Father hath put in his own power.* And you may observe Gamaliels words in my Text to be without date, *shall come to nought*, without specifying or noting any set time. Let this serve to give to the sober satisfaction, and to the curious a surfeit, though not without some waiting, yet without any failing, wicked projects shall perish: but how long it shall be before they perish, I cannot tell you, because my Text hath not told me; that it shall be, we know, when it shall be, God knows, *For if this Counsel or this work be of Men, it will, &c.*

*Doctrine.* The staple Doctrine is this, *What is nought in the beginning, will be certainly nought in the end.* And it is worth our observing the variety of ways whereby the Plots of wicked men come to confusion: sometimes out of fcle-ness and inconstancy they desert their own designs, or else out of despair to succeed, they desist from their intentions. Sometimes they start so many Plots at once, that they hunt none at all: but the plenty of their projects supplant and confound one another. Sometimes the means that they rely on fails, and then down tumbles the stately structure of their designs, burying the Builders under the ruines thereof

thereof. Sometimes the principal Plotter is cut off, and then he losing his head, the rest lose their hearts, and are utterly discomfited: as in the Rebellion of *Sheba*. Sometimes a causeless qualm of Cowardize comes over their Soul (as over the *Aramites* Army, *2 Kings* 7. 7. ) fancying Fears to themselves, and then fearing their own Fancies, they fly when none pursues, and are afraid to overtake themselves. Sometimes they are split on Rocks by the tempest of their own fury, grasp all and hold nothing, and run themselves out of breath with their own violence. Sometimes they fall out among themselves, crumbling into Fration and Factions, and to save others the pains, sheath their Swords in themselves, as the *Moabites*, *Ammonites*, and *Edomites* did, *2 Chron.* 20. 23. Sometimes they come to destruction, because they come to destruction: no visible reason can be rendred thereof, we see it done, but cannot see who doth it. Sometimes God puts his hand miraculously out of Heaven, and with the least joynt of his little finger, crusheth these moths to nothing, as in 88, and the Powder-Treason.

And as by sundry ways, so also at several times, evil Counsels are confounded, some sooner, some later, as it pleaseth Divine Providence. As the dainty Dames of *Israel* were threatned to eat their own Children when but a span long, so some are forced to eat not only their own words, but their own deeds when scarce begun, their wicked designs setting in the rising, and being damb'd up in the Fountain. Others come to the birth, but then there is no strength to bring forth, or else, they are still born without life or motion, so that a Coffin is the first Cradle they are put into. Such as survive the birth, are with the babes of *Bethlehem* made away at two years old and under. And if the wicked Project chance to be of so strong a constitution, as that passing t'rough Childhood and Youth, it comes to mans Estate

state, then the Plague denounced against the house of *Eli*, falls upon it, 1 Sam. 2. 32. *There shall not be an old man in the house for ever.* It shall never hold out to grey hairs. For if this *Counsel* or *this work* be of men, it shall come to nought.

Objection.

*Yea, (may some say) some wicked designs have arrived at a wondrous age. What say you of the Opinions of Popery? verily I say unto you that Methuselah with all his years was not so old as some of them, twelve hundred years and upwards many of them have lasted. And at this very day the maintainers thereof flourish in all prosperity. Begin at Spain, then go by France, pass over Germany, compass Poland, return through Hungary, and end at Italy, and you shall find scores of Countreys, hundred of Cities, thousands of Towns, millions of men, all zealous of the Popish Profession. Seeing therefore that Popery hath sprouted so soon, spread so fast, and so far, lasts so long, stands so strong, either allow Popery true, or confess the Text false, For if their Counsel or work had been of men, it would ere this time have been brought to nought.*

Answer.

When I look on the corrupted lungs of the *Romish* Religion, I conclude it must needs have dyed in its Childhood, had not God foretold there should be a man of Sin, 2 *Thes.* 2. 23.

I answer then that all these things are (have) come to pass according to what God in Scripture hath foretold unto us, the early rising of Antichrist, whose mystery of Iniquity wrought in the Apostles time, his coming with Power, and Signs, and lying Wonders, his bewitching the Nations

with the Cup of Fornication, his fighting with the Saints and prevailing against them, are all punctually prophesied of in the Bible: as also the general declination of the Church from piety in Doctrine, and purity in Manner, the flying of the woman into the Wilderness: the safe, but secret keeping Gods secret ones from Superstition, are all accurately foretold in the *Revelations*. What were Mysteries once, are Histories now, then prophesied, now performed. The *Romish* Church hath done us this courtesy to reveal the Revelation unto us. Her Corruptions are the best Comment on the *Apocalyps*.

And though we must not deny, but that *Pope ry* flourisheth even at this day, yet in abating the strength thereof, *God hath done great things, yea, he hath done great things already, whereof we rejoyce*. Was it not a wonder that *Luther* a poor Fryar should give the Man of Sin such a foil (if not a fall) that since he could never recover himself. *This is the work of the Lord, and it will seem marvelous in our Eyes*: hereby *Antichrist* hath his wings cut, his train clipped, his talons pared, his strength and wealth abated. So that the Pope hath just cause to make more Fasts, and fewer Festivals in his Calendar, many Countries are fallen from him; others fastned to him, rather by Cruelty than Conscience. So that in despite of all the Perfumes they burn in their Churches, their rotten Superstition stinks in the nostrils of discreet Christians. What said *Zeresh* to *Human* her Husband, *Esther* 6.13. *If Mordecay be of the Seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but surely fall before him*. And so seeing *Antichrist* hath begun to reel, he will come to ruine: it remains then that we patiently expect the time when the Lord shall consume him with the Spirit of his mouth (as welcome to us as woful to him) and shall destroy him with the brightness of his coming. For their Religion,

gion, I mean the dominative points wherein they differ from us, is a Religion of men. Of men devised, found on Traditions, without footing in Scripture by men propagated, I mean driven in the strength of humane (not to say) diabolish policy : their very Prayers to men directed (though glorified Saints in Heaven) and all these things for men intended, for the advancing of the pride and profit of the Pope and his Adherents : and therefore *seeing their Counsel and work is of men, it will, it shall, it must in Gods due time come to nought.*

*U/.* Do any then desire to have their designs blest with Success, let them truly entitle God to the Cause, let them lay the Foundation Stone in Grace, and then they shall lay the Top Stone in Glory. Now one may assure his Cause to be of God, and not of Men, if he observe these Rules.

1. At the entrance into it, beg Gods Blessing and Assistance. When *David* 1. K. 36. had appointed *Adoniram* to be King over *Israel*, *Benaiah* the Son of *Jehoiada* answered *David* and said *Amen, and the Lord God of my Lord say so too.* Let us in the first place beg Gods Amen, to our Counsels and Works ; our Amen is but a Petition, Gods Amen is a Charter ; ours is *Optative*, begging what we would have, Gods is *Imperative*, commanding what shall be.

2. Before the thing thou takest in hand be lawful and warrantable in it self ; otherwise to desire Gods Blessing to a wicked Design, is mockingly to ask God leave to dishonour him ; or with *Judas* to cry *Hail-Master*, and then betray him.

3. Be careful to manage the matter in hand by the Rule of Gods Will in his Word. See (sayeth God to *Moses*) *that thou makest all things according to the Pattern in the Mount.* So, be thou sure not to differ the least dash, or willingly to vary the least tittle from Gods revealed Will in his Word.

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Word. Remember what St. James sayeth Chap. 1. 29. *The wrath of man worketh not the Righteousness of God,* and therefore beware of mingling thy carnal Interest, of mixing thy partial ends, of blending thy private Respects with Gods Cause, lest it fire the world for so unfitting a Conjunction.

4. Aim and level all thy Actions principally at the Glory of God. Thy own honour may in a refracted degree sub-sist with Gods Glory : if neither preferred before it, nor contrariant to it, but subordinate unto it. At the Coronation of the Kings of *England*, when the Noblemen have first seen the Crown Imperial solely set upon his Majesties head, then the Dukes, Marquesses, Earls, and Viscounts claim by prescription to put on their own Coronets. First advance the Honour of God, see him crowned, promote his Glory, and then in the second place it will be no Sacriledg to seek the promotion of thy own private Good and particular Commodity. If these Rules be warily observed, then whatsoever thy Design be, *good luck have thou with thine Honour, ride on, go up and prosper, we wish you good Success in the name of the Lord, the Lord prosper the work of thy hands, the Lord prosper thy handy work. If God be with you, who shall be against you.*

But be not disheartned and dismaid, be not discouraged and discomfited if God at the first, and for a time humble thee with bad success; know (as I said before) that then God punisheth thee for thy Sins, and take up for thy Motto the words of the Prophet (*Mic. 7. 9.*) *I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgment for me.* Let not the badness of the Success at the first put thee out of Love with a good Cause, but rather pray to God, It is thou Lord that inflict it, it is I that deserve it, it comes from thy Justice, it lights on my Sins. Oh ! Afflictions are bitter to the tast, but wholesome to eat, wherefore beat Lord, and thy Servant shall

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shall bow, strike Lord, and thy Servant shall stoop. But Oh ! spill the man, but spare the Cause, punish the one, but perish not the other ; the Sins are mine, but the Cause is thine. Let not thy Glory suffer in my Sufferings, but in due time give thy Cause good success: far be it from presumptuous dust and ashes to prescribe to the Lord of Heaven time or place, or meanes, or manner. Do it Lord when thou wilt, where thou wilt, how thou wilt, and by whom thou wilt, but do it Lord in thy due time for thy Name-sake, for thy Promise-sake, for thy Sons sake, for thy self-sake, *wherefore should the Wicked say, Where is now their God.* All that is required of thee, is patiently to expect the good time when God will accomplish his Promise. Seventimes did *Elias* send his Servant to the Sea, 1 *Kin.* 18. 43. to bring some tidings of the probability of Rain, and at the seventh time, *behold there arose out of the Sea a little Cloud like a mans hand*; what shall I say seven times yea, seventy seven times, send and see for good success ; stand on the tiptoes of thy Soul, heighten thy expectation, watch and wait, and long and look, and pry and pray, to day and to morrow, and dext day, next week, next month, next year, next seven years, next seven seven years, if thy life lasts so long, and at last, if it be for Gods Glory, and thy good, the success that shall come, will come, and will not tarry.

And yet I cannot confidently assure any that he in his own Person shall live to see good success on every good Cause he shall undertake. Great was the favour afforded to good old *Simon*, that he should sing his *Nunc dimittis* after his *Eyes had seen Gods Salvation* : but it is not granted to all Saints of God : some are taken out of this World before they see pious Councils crowned with happiness. And indeed the infidelity and carnal distrust, whereof the best in some degree are guilty, may justly move God not to honour us with so welcome

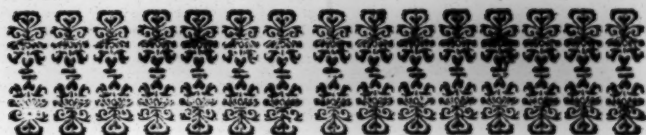
welcome a Spectacle : but suffer Death to prevent us, or else with that unbelieving Prince who dyed in the Gates of *Samaria*, our Eyes may see the plenty that our Mouths shall never tast. However let us imitate the Example of the godly Patriarchs, of whom it is said, *Heb. 11. 13. These all dyed in the Faith, not having received the Promises, but having seen them afar off.*

Besides, let that Cordial comfort us, that, That Honour God vouchsafeth not to us, our Posterity shall certainly possess.

Come then ye little Children, come ye that can of your selves, or else your be led by the hands of Maids, or brought in the Arms of your Nurres ; nay, come ye Babes unborn, that are carried in the Wombs ( Bodies ) of your Mothers. If the design we seek to advance be good, there is good Success due unto us by the Promise of God : and yet it is uncertain whether we our selves shall ever live to enjoy it : wherefore here, *in the Name of God Amen*, we make you our Heirs, we appoint you our *Executors*, and bequeath this Legacy unto you ; or rather before hand by deed of Gift we Sign and Seal unto you all Joy, Comfort, Contentment, Solace, Felicity and Happiness, to you and to your Heirs, which shall amount from the good Success of a good Cause, when you behold it : count it not amongst desperate Debts, for you shall infallibly enjoy it. We perchance shall first be gathered to our Fathers, and fall asleep in our Graves, and be clothed with Clay, and be turned to dust, whilst our Souls we hope shall be in Heaven ; blessed the day, happy the hour, welcome the moment ! But you shall survive, and what *Moses* never did, that *Joshuah* shall behold. You shall see that that Cause which is grounded on Gods Word, managed by his Will, and levelled at his Honour, shall at last be Crowned with Success : for Truth hath spoken it, and Faith believes it, God hath said it, we have heard it, and you shall see it. The Holy Cause will have happy Success : what is gracious in the beginning, though crost in the middle, will be crowned in the ending. *For if this Councel or Work be of men, it will come to nought.*

*Soli D E O Gloria.*





*The Explanation of the Frontispiece.*

**T**HE *Ship's* the Popish Crew, which would  
Transport the Realm.  
*Paul's* the Church Reform'd; *Aristarch*, his  
Royal Friend at *Helm*.  
*Julius* the *Roman* Captain, Proud *Nero's* Minister.  
*Luke*, *Paul's* Evangelist, and Historiographer.  
The Ship may Split with Plots, The Wind's Conspire  
her Doom.  
To *Paul*, and to his Faithful Friends, no harm, no  
loss, not of an hair shall come.

---

*Mirmah, Maromah, Maroum.*

Three Discourses by the same Author, concerning  
*Romish* and Protestant Witnesses, peculiarly in Rela-  
tion to the *Popish* Plot discover'd, Anno 1678. and  
containing a New and certain Discovery of the *Pope's*  
being the Anti-Christ, whose Number of his Name is  
666. And of the Destruction of *Rome*. To be sold  
by *Ben. Billingsley* at the *Printing-Press* in *Cornhill*,

*The Julian Ship Or Pauls Transportation to Rome. 4 103*



*Were I a Julius, I'd chuse a Wrack With Paul,  
Rather Than Cæsars' Seat, Or Crown Imperiall*

*F. H. VAN HOUTE. Sculp.*